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appositive to the name of a king. Referring to the king of Persia βασιλεύς precedes (except once in Book viii) as a fore-name and lacks the article; in all other cases it is appositive and follows, lacking the article. If, however, the name of the king is not accompanied by the father's name, but only by the appositive βασιλεύς, the article stands with the latter, though omitted with the person-name. § 12. In co-ordination of several person-names, the article occurs usually also with the second name if the first has it, the article being here always anaphoric.

§ 13. In vivid narrative when the historical present is used the article is often omitted with a person-name.

In Herodotus the principles determining the use of the article though in general the same as for Thucydides are not always so, and are less strictly followed. The investigation proceeds section by section and with citation of all examples as in the case of Thucydides.

C. F. S.

Platonův Ion. Soustavný úvod s překladem. Napsal RUDOLF NEUHÖFER. (Plato's *Ion*—Introduction and Translation. By R. N.) Program. Brne, 1908 Pp. 32.

The rather full introduction, filling two-thirds of the program, gives an analysis of the dialogue, discusses the scene and characters, gives a historical résumé of the various views held by scholars as to the fundamental idea of the dialogue and Plato's purpose in writing it along with a statement and criticism of the arguments (*pro* and *con*) on its authenticity and date of composition, and concludes with a brief bibliography and mention of the manuscripts. The introduction is a very convenient and serviceable conspectus of the literature of the *Ion*; but makes no noteworthy contributions to our knowledge. The translation, so far as the reviewer has compared it with the original, is faithful. It is accompanied by brief critical notes on the Greek text.

C. L. MEADER

UNIVERSITY OF MICHIGAN

The Characters of Theophrastus: An English Translation from a Revised Text with Introduction and Notes. By R. C. JEBB, M.A. A new edition edited by J. E. SANDYS, Litt.D. London: Macmillan & Co., 1909. Pp. xvi + 229. \$1.80.

The work of Jebb, re-edited by Sandys, can call for little but praise. *The Characters of Theophrastus* admit of endless illustrations from Plato, Aristophanes, the orators, and the new comedy, and every reviewer may think of some which he would wish to add. E. g., for the complaisant man, who sends for his host's children at dinner, Suidas' story, *s. v.*

'Αβυδηνὸν ἐπιφόρημα, or for the avaricious man, who sells watered wine to his friends, Alexis *Aesop.* οὐ πίνετε ἄκρατον. οὐ γὰρ ῥίδιον. πωλοῦσι γὰρ ἐν ταῖς ἀμάξαις εὐθέως κεκραμένον. Both text and version have profited by the elaborate edition of the Leipzig Philologische Gesellschaft, which was studied by Jebb before his death and has been carefully considered by his editor. For the publication of the *Characters* Cichorius' date of 319 is accepted in place of 316 adopted in the first edition. In xx. 13 (viii) Πολυπέρχων is read for Πυλυσπέρχων. In xviii. 10 (iii) πλείον is reinstated. In viii. 6 (xxvii) "the festival of a hero" has been altered into "festivals of heroes." In xxviii. 25 (xvi) "convolvulus" has been changed to "smilax." What some choose to call English prudery is still conciliated by the omission of certain details. In xxviii. 30 (xvi) Sandys contributes the emendation ἐστεινόμενον for ἐστεμμένων.

In the note on xv. 13 (ix) the inference from Plato *Apol.* 26E that a drachma was the charge for the best places in the theater is abandoned, in accordance with Jebb's later view.

There are few if any points in the translation which I would query. In i. 27 (2) may not ὡς μαλακῶς ἐσθίεις possibly be an expression of solicitude for the host's health, instead of meaning, "how delicate is your fare?" In v. 15 (i) is not ὁμολογήσας μὴ μεμνήσθαι "after agreeing to (promising) something, say that he does not remember it," rather than "if he has made an admission." *Ibid.* 19 οὐχ ὑπολαμβάνω is perhaps not "I do not understand it," but rather "that is not my understanding of it." In vi. 7 (xxiii) συνοδοιπόρον δὲ ἀπολαύσας is, I think, simply "if he finds (enjoys) a companion by the road." The idea that he "loves also to impose upon his companion by the road" may be implied, but is hardly to be read into ἀπολαύσας. In vi. 19 (xxiii) καὶ ἀγνώτων δὲ παρακαθημένων is not, I think, "and actually, although the persons sitting near him are strangers," καὶ . . . δὲ here, as often, merely add another item. In ix. 1 (xii) ἐπίτευξις in the definition of ἀκαιρία can hardly be a "chance meeting." In xxviii. 9 (xvi) a reference is needed to Mr. Andrew Lang's *Custom and Myth*, p. 223.

PAUL SHOREY

Platon's ausgewählte Schriften für den Schulgebrauch. Erklärt von CHRISTIAN CRON und JULIUS DEUSCHLE. *Gorgias.* Funfte Auflage neu bearbeitet von DR. WILHELM NESTLE. Leipzig und Berlin: Teubner, 1909. Pp. 194. M. 2.10.

Professor Nestle's familiarity with Euripides, the pre-Socratics and the Sophists especially equips him to edit the *Gorgias*. While avoiding verbosity and useless erudition, he has not accepted the view that a commentary for school use should be limited to a few aids in translation, but supplies everything required to make the thought and the his-